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Pope John XXIII

APPEAL FOR PEACE

Following is the complete English translation of the address by His Holiness Pope John XXIII on Sunday, September 10, 1961, in which he appealed to the world's leaders to recognize that "everything is lost . . . through war and nothing will be lost through peace." (Text obtained by radio, N.C.W.C. News Service. Subtitles added by Social Action Digest's editor)

The Holy Father made his plea following a special Mass he offered for peace in the audience hall of his summer villa at Castelgandolfo. His address, given in Italian, was broadcast over Vatican Radio and the Italian radio and television networks. Translations were given virtually immediately by the French, Belgian, Irish, Spanish, Dutch, German, Austrian, Swiss and Canadian networks, and were beamed eastward by Radio Free Europe. The Holy Father's appeal for peace made such a deep impression everywhere that Communist chieftain Khrushchev tried to steal the headlines by asking the world to heed "this sacred message!"

Venerable Brethren, Beloved Sons:

The Apostle Peter in his speech to those who had come together in the house of the Roman centurion Cornelius declares that all the nations of the earth without distinction are henceforth invited to consider the universal Fatherhood of God. And he sums up this heavenly doctrine in the message of peace: "Preaching peace through Jesus Christ" (Act 10:36).

This same message is the very pulsation of Our heart, the heart of a father and of a bishop of the Holy Church. It comes more eagerly to Our lips whenever the clouds seem to gather darkly on the horizon.

Predecessors Called for Peace

We have before Us the memory of the popes who most closely preceded Us, whose outspoken manifestations of solicitude and anxious appeals have passed into history.

From the exhortation of Pius X when the first European conflagration was imminent—a few days before his saintly death—to the encyclical of Benedict XV "Peace, the Most Beautiful Gift of God": from the warning call of Pius XI, which looked to true peace "not as written into treaties but rather as sealed in the hearts of men" (cf. the bull "Infinita Dei" of May 29, 1924) to that fervent last appeal of Pius XII on August 24, 1939: "It is by the power of sound reason, not by force of arms, that justice makes its way" (Pius XII, Discourses and Radio Messages, I, 1939, p. 306), we have a whole series of pleadings —sometimes deeply sorrowful and moving but always paternal—calling upon the whole world to guard against the danger while there is yet time,

and assuring the nations that whereas everything is lost, and lost to everyone, through war, nothing will be lost through peace.

Tremendous Responsibilities of Rulers

We make this appeal Our own, extending it once more to those who bear on their conscience the gravest weight of public and acknowledged responsibilities. The Church by her very nature cannot remain indifferent to human suffering, even were it no more than anxiety and anguish. And this is the reason why We call upon the rulers of nations to face squarely the tremendous responsibilities they bear before the tribunal of history, and what is more before the judgment seat of God, and We entreat them not to fall victims to false and deceiving provocations.

It is truly upon wise men that the issue depends: that force shall not prevail, but right; through free and sincere negotiations that truth and justice shall be vindicated by safeguarding the essential liberties and the insuppressible values of every nation and of every human person.

Though We are far from exaggerating the importance of what has, up to now, only the appearance—but we must say the too irresponsible and tragically deplorable appearance—of a threat of war, as reported in the sources of daily public information, it is quite natural that We should make Our own the anxious solicitude of Our predecessors and present it as a sacred warning to all Our children, as We feel it Our right and Our duty to call them, to all who believe in God and in His Christ, and even to unbelievers, since all men belong to God and to Christ by right of origin and of redemption.

Those two pillars of the Church, SS. Peter and Paul, give us the warning. The former does this in his affirmation, several times repeated, of peace in Christ the Son of God and the latter, the Doctor of the Gentiles, in a very detailed indication of counsels and instructions which are for that matter timely and appropriate for all who hold or will hold any post of responsibiilty in the course of human generation.

Spiritual Weapons

"I have no more to say, brethren, except this: Draw your strength from the Lord, from that mastery which His power supplies . . . it is not against flesh and blood that we enter the lists. We have to do with principalities and power, with those who have mastery of the world in these dark days, with evil influence in an order higher than ours" (Eph. 6:10-12).

Possessing the wisdom and the fulness of fatherhood as the humble successor of St. Peter and custodian of the deposit of Faith—which remains always the great Divine Book open to all men of all nations—and consequently also the keeper of Christ's Gospel, We deem it opportune to offer some personal concrete reflections on the present world situation insofar as it gives rise to uncertainty and fear.

Following the counsel of St. Paul in regard to the attitude to be taken towards the evil spirits in an order higher than ours, we should note the interesting description he makes of the good fighter poised to meet the assault of his adversary: "Stand fast, your loins girt with truth, the breastplate of justice fitted on, and your feet shod in readiness to publish the gospel of peace, the 'evangelium pacis.' With all this, take up the shield of Faith, with which you will be able to quench all the firetipped arrows of your wicked enemy. Make the helmet of salvation your own, and the sword of the spirit, God's word."

All these are spiritual weapons described in figures of speech by means of which, beloved brethren and children, you can discern indications of what can be and what ought to be the attitude of a good Christian in the face of any event, at any time and under any circumstances. That which comes from the evil one and from unbridled natural inclinations is a war of the spirit, a continuous warfare—and always the hideous fire that can penetrate and destroy everything.

Therefore, it is through the guidance of the Apostle of the Gentiles that we are led to the clearest and most solid foundation upon which must be based the attitude of the Christian spirit in the face of whatever providence may dispose or permit. Between two words, war or peace, are entwined the anguish and the hopes of the world, the anxieties and the joy of individual and social life.

Frightful Effects of Modern War

He who cannot forget the history of the more or less distant past, years filled with afflictions and now recorded in old books, and still has a vivid recollection of the bloodstained half century between 1914 and the present, and remembers the sufferings of our peoples and our lands—even if there were peaceful interludes between one tribulation and the next—trembles at the thought of what could happen to each one of us and to the whole world. Every war brings upheaval and destruction to persons, regions and the entire world. What could happen especially now with the frightful effects of new weapons of destruction and ruin which human ingenuity continues to multiply to everyone's loss?

In Our youth We were always deeply moved by that ancient cry of despair which, when the army of Charlemagne first appeared on the Alps, Desiderius, the King of the Lombards, gave out while rending his hair: "The sword, alas, the sword." What should be said of the modern implements of war derived from the secrets of nature and capable of unleashing unheard of energy to wreak havoc and destruction?

By the mercy of God, We are persuaded that up until the present time there is no serious threat of either immediate or remote war. In making

this reference of Our own to a subject that the press of all nations is discussing, We mean nothing more than to take still another opportunity of appealing with confidence to the serene and sure wisdom of all men who guide the nations of the world.

Effectiveness of Prayer

While it is true that at the end of his letter to the Ephesians, written in a prison in Rome where he was chained to a Roman soldier guarding him, the Apostle Paul was inspired by military weapons to teach Christians the arms necessary to defend themselves against, and to gain victory over, spiritual enemies, still it is not surprising that at the end of the list of weapons, he stresses prayer as the most effective of them all.

Listen to his words: "Make the helmet of salvation your own, and the sword of the spirit, God's word; use every kind of prayer and supplication, pray at all times in the Holy Spirit: Keep awake to that end with all perseverance: Offer your supplication for all the saints . . ." (Eph. 6:17-18)

With this earnest invitation the Doctor of the Gentiles brings us to the particular purpose of our being united here today in spirit in a gathering that a mere hint has been sufficient to bring about and which has resulted in a great uplifting of spirit towards order and peace. The children of the Catholic Church well know this aspiration and this invocation.

In days of sorrow the worldwide prayer to Almighty God, Creator of the universe, to His Son Jesus Christ, made man for man's salvation, and to the Holy Spirit, Lord and lifegiver, has received from heaven and upon earth wonderful answers, which are recorded as happy and glorious pages in the history of mankind and of individual nations. We must open our hearts and empty them of the malice with which at times the spirit of error and evil seeks to infect them, and thus purified, we must lift them up confident of receiving heaven's blessing as also prosperity in the things of earth.

Brotherhood of Nations

Venerable brothers and beloved children, our simple and spontaneous meeting together in spirit today could well be—who knows?—the first of a series of assemblies of peace, not marred by pointless clamoring. But gladdened by a heartfelt sentiment of elevation and peace, an assurance of the tranquility and nobility of life in the happiness of Christian society, which is, in Christ, divine brotherhood and foretaste of the joys of heaven.

Reflect that the Catholic Church scattered throughout the world, today, alas, troubled and divided, is preparing for a universal gathering—the ecumenical council—which is aimed at the promotion of that true brotherhood of the nations which exalts Christ Jesus, the glorious and immortal King of Ages and of peoples, light of the world, and way, truth and life (cf. I Tim. 1: 17; John 8: 12).

This afternoon, during the Holy Sacrifice of the Mass, the blood of Jesus Christ has come down upon us, upon our lives, upon our souls. By it we are sanctified and redeemed and lifted up with joy.

We have prayed together and in so doing we have felt great joy in our hearts. Let us continue to pray in this way, as St. Paul invites us to do at the end of his touching letter. Let us pray with one another and for one another, and for all the scattered creatures of God who make up the Holy Church and the human family, which is also all His own.

Urgent Invitation to Prayer for Peace

We would extend our most urgent invitation to prayer to priests, to consecrated souls, to the innocent and to the suffering. Let us all together beg the Father of Light and of Grace to enlighten the minds and move the wills of those who hold the chief responsibility for the life or death of the peoples. Let us pray for the peoples themselves that they may not allow themselves to be dazzled by exacerbated nationalism and destructive rivalry, and that, as We so earnestly exhorted in Our encyclical "Mater et Magistra," the relationships in the life of human society may be reintegrated in truth, in justice and in love. Let us all pray that by means of the penetration of the Christian spirit morality may grow strong: the vigorous strength of Christian families, the source of noble power and dignity and of blessed and joyful prosperity.

Ever and always let us pray for the peace of Christ here below, between all men of good will: "that all the families of the nations, rent asunder by the wound of sin, may be subjected to the most gentle rule of Christ."

And finally we turn to you, O Blessed Virgin Mary, mother of Jesus and our mother also. How can we, with trembling hearts, apply ourselves to this greatest problem of life or death, which overshadows all mankind, without confiding ourselves to your intercession to preserve us from every evil?

This is your hour, O Mary. Blessed Jesus entrusted us to you in the supreme moment of His bloody sacrifice. We are certain of your intervention.

On September 8, the Church celebrated the anniversary of your most happy birth, saluting you as the beginning of the salvation of the world and the heavenly promise of an increase of peace.

Yes, yes, for this we supplicate you, O our most sweet mother, O Queen of the World. Of victorious war or of a conquered people it has no need, but of a renewed and more robust health, of fruitful and serene peace. Of this it has need, and for this it cries with a great voice; beginning of salvation and increase of peace. Amen.

Cardinal Cicognani, Vatican Secretary of State, writes to Italian Social Week

ASSISTANCE TO NEW NATIONS

VATICAN CITY, Sept. 25: Solutions to the problems of new nations cannot be postponed without endangering their own futures and the security of all nations, the Vatican Secretary of State has stated. Amleto Cardinal Cicognani made the statement in a letter written in the name of His Holiness Pope John XXIII to Giuseppe Cardinal Siri, Archbishop of Genoa and President of the 34th Italian Social Week held in Como.

Commenting on the Social Week's theme, "Solidarity among Peoples and Newly Created States," Cardinal Cicognani told delegates that "social responsibilities . . . are based on the universal destination of the goods of Creation." He added that "although there are reasons for hope in the fact that, alongside the states of ancient foundation, other states have risen and still others will rise . . . one must not forget the tremendous difficulties which accompany the evolution of the new nations."

"These are problems," he said, "whose solutions cannot be postponed to the future without endangering the future of the new nations and at the same time endangering the security of all nations."

He reminded delegates that the Pope's recent social encyclical, "Mater et Magistra," calls for assistance to needy nations in the form of financial and technical aid. But, the Cardinal added, "it will be more urgent to give attention to the demands of cultural development and to the protection of moral and spiritual values: . . . The new nations ask for collaboration in the economic and technical field, but they also ask for a more acute sense of the requirements of justice, understanding, loyalty, respect, and particularly brotherly love."

Justice, said the Secretary of State, means recognizing our brothers in less favored nations as "true equals in rights and dignity, . . . overcoming the temptation to harvest only the benefits of relations with them."

The Cardinal went on to say that understanding must dispose the mind to equity and benevolence, to overcoming aloofness. Loyalty must favor mutual trust. Respect of the cultural peculiarities of individual nations entails not only giving, but receiving, for every culture has its own values which enrich the common heritage of mankind. But above all, he said, there must be brotherly love — a necessity if justice is to be perfected.

The letter further stated: "The Church, as a universal society which knows no limits of either space or time, does not identify itself with any one culture, but strengthens, elevates and preserves the values of each . . . With its doctrine it educates its sons from the tender years of childhood to consider all men as the children and as being in the likeness of God, irrespective of their region, nation or color . . . Conscious of all this, the Catholic Church takes note that the development of nations is today more a problem closely linked with the defense and affirmation of spiritual and religious values, and consequently with the apostolate and evangelization." (N.C.)

Progress Report for Fall, 1961

SOCIAL ACTION DIGEST Readers in Every State and 30 Foreign Countries

The wide geographical distribution of SOCIAL ACTION DIGEST is shown in the following percentage distribution of subscribers (in September, 1961):

1. New York	12%	5. Pennsylvania	5%	9. Missouri	3%
2. Louisiana	9%	6. California	5%	10. Wisconsin	3%
3. Illinois	7%	7. Massachusetts	4%	11. Michigan	2%
4. Ohio	6%	8. Connecticut	4%	12. Other States	40%

Foreign: Algeria, Argentine, Australia, Austria, Belgium, Bolivia, Brazil, Canada, Ceylon, Chile, Colombia, Ecuador, England, France, Holland, India, Indonesia, Ireland, Italy, Jamaica, Japan, Korea, Mexico, Peru, Philippines, Portugal, Spain, Taiwan (Formosa), Vatican City, West Germany.

The New Bishop of Berlin Speaks:

Real Balance-of-Power: Unselfish Love vs. Hate

A report from Berlin by Manfred Wenzel, N.C.W.C. News

The new Bishop of Berlin put the balance-of-power question in his own perspective at his enthronement rites in West Berlin. He said that people with "unselfish love" hold the real power in this world because they can check the force of hate.

Bishop Alfred Bengsch returned to Communist-held East Berlin without difficulties after the ceremonies. The Red authorities had given him a one-time-only exit permit to West Berlin for the occasion. (Bishop Bengsch, a resident of East Berlin, had been prevented from visiting West Berlin since he was named Ordinary of the diocese on August 18. East Germany's Communist masters sealed off East Berlin on August 13.)

In what was one of the most unusual events in Church history, the successor to Julius Cardinal Doepfner was enthroned twice. On September 19, the crowd overflowing Corpus Christi church, largest in East Berlin, gave impressive evidence of the faithfulness of Catholics in Red-dominated Germany. West Berlin Catholics, including even the prelate's parents, were not allowed to enter the Soviet part of the city to attend.

Therefore the Bishop had a second enthronement on Sept. 21 in St. Matthias church in West Berlin, attended by the Apostolic Nuncio to Germany, Archbishop Corrado Bafile, and thousands of the faithful.

In his sermon Bishop Bengsch declared: "The present world is full of dangerous tensions. It is possible to annihilate a great part of mankind in a few minutes . . . Nevertheless I dare say the greatest danger is a weariness and coldness of hearts.

"The decisive balance of power in the world is not decided at economic and political conferences alone. Everybody with unselfish love has real power in this world; everybody who hates gets part of his power from the fact that there is not enough love opposing him."

During the ceremonies Bishop Bengsch pointed to the courageous faithfulness of Catholics within the Red-held German territory. He declared: "It is for the welfare of all people when the Church raises its voice for freedom and the dignity of man and his unimpeachable rights. History proves a hundredfold that inhumanity and even mass annihilation are the terrible results of ignoring irrevocable human rights."

The new Bishop of Berlin received thousands of cables and congratulatory letters from all over East Germany. The chairman of the Evangelical (Lutheran) Church Council in Germany, the Rev. Kurt Scharf, exiled from East Berlin, sent a letter saying "the Christian churches in Berlin, across all dividing walls of political borders, will prove that the power of the spirit and Our Lord's love are more powerful than hostility and hatred among people."

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Note: There are 1.6 million East German Catholics behind the Iron Curtain, fighting a lonely battle. Over one thousand heroic priests travel many miles on foot and by bicycle to offer holy Mass for them and instruct their children in the faith. Pope John XXIII wrote in his letter to the German Bishops, Nov. 29, 1959: "For special praise should be singled out your good works which have been placed in the so-called Diaspora where the number of Catholics is rather small and the priests few and alone. . . . But even there burns the love of religion and Catholic life with undiminished vigor, thanks to your vigilant care, and thanks to the generous gifts of Associations, primarily the Society that bears with honor the name of St. Boniface."

The American St. Boniface Society helps to support 1,288 priests and 520 seminarians behind the Iron Curtain. One of their liaison men wrote in a recent note "Although we have to use difficult means, we are still able to get through to them." If you are interested in lectures on LIFE UNDER COMMUNISM, or if you want to cooperate in helping your persecuted fellow Catholics in East Germany, write to: Rev. Heinrich K. Rumph, Natl. Director, The American St. Boniface Society, Inc., 1050 East 233rd St., New York 66, N.Y.

Fill the World with Love!

Thou shalt love thy "neighbor." The word "neighbor" is a wonderfully accurate and extraordinarily large word. It is a much more beautiful and absolute word than "others." It takes God to find terms of such strength and precision as this! When God says, "Thou shalt love thy neighbor," it implies both order and infinity, both a priority and an absence of limitations. It means "Begin by loving whoever is nearest to you." And then go on to infinity, from nearest to nearest, so that your love does not stop till it has reached the ends of the earth. This is our duty: both to love our nearest neighbor and then, once we have made sure that he has what he needs, to love as much as we can, with all our strength, to the measure of the whole world.

ABBE PIERRE SPEAKS (Sheed and Ward, New York) p. 152.

Translate Social Doctrine Into Reality!

Sermon for "Civil Rights Mass" at the Annual Convention of the National Catholic Conference for Interracial Justice, Sunday, August 27, 1961

By BISHOP VICTOR J. REED
Diocese of Oklahoma City and Tulsa

"A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine, whose light is truth, whose objective is justice, and whose driving force is love." (Pope John XXIII, Encyclical "Mater et Magistra," 1961)

Deplorable Indignities

Last winter, the photograph of a Catholic priest being carried out of a public restaurant by two policemen appeared on the front page of newspapers all over this nation, and in other parts of the world. The incident took place in my own Oklahoma City. It was but one event in a generally calm and concerted program on the part of some of my fellow-townsmen to remove racial discrimination in public eating places. I own to some uneasy moments at the time. For one thing, it was not a very dignified sight—who could maintain dignity in such a position? And I place considerable importance on personal dignity, above all on priestly dignity. Frankly, I feel that it is the man who appreciates the importance of personal dignity who properly reacts to the deplorable indignities suffered by so many of the Negro race in their own communities. If a priest must occasionally suffer indignity to call reluctant public attention to the indignity of racial discrimination—then I feel the breach of decorum is justified. A bishop has many problems, some of them very serious ones. Understandably, I did not seek to become involved in the community problem I just mentioned. It was thrust upon me. I do not, however, regret it.

A Great Moral Problem

Discrimination in public eating places based solely upon race is but one aspect, and a relatively minor one, of the great moral problem that we Americans face today. It is a problem that involves the deprival of the right to vote for some of our fellow citizens; the refusal of suitable employment; the restriction of adequate housing; the limitation of educational opportunities; and a parcel of other things. As a bishop, I have felt obliged to give clear and forceful expression to the only view I feel a Christian can hold with reference to racial injustice—one of condemnation. It is encouraging to note a report made at the Catholic Press Convention last May that "not a single Catholic editor has reported damage to the total Christian cause resulting from a firm

Are YOU Keeping It SECRET?

Catholicism is the "best kept secret in the world," a priest told 400 converts at the September meeting of the Catholic Information Forum in San Antonio, Texas.

..Father Thomas Gavin, S.J., founder and director of the Edmund Campion Society of Buffalo, N.Y., noted that "after 1900 years, only one-sixth of the world is Catholic."

Noting the success of international communism and the fearful mentality of many Americans, Father Gavin asked: "Why this lack of confidence in our nation? Why this trembling and fear and apprehension?"

"Could it be because we as a nation have tried to substititue scientific idols and humanistic ideals for God and the idea of God?

The Jesuit said a recent survey of 1932 graduates of non-sectarian colleges and universities showed that "55 per cent have never set foot in a church since graduation."

"We have outlawed God from our public schools and non-sectarian colleges, we are not quite sure that we want Him in our business world, we have explicitly forbidden Him the conference table of the United Nations, and we have defied Him in our scandalous divorce rate," Father Gavin said.

"Is it any wonder that in this nation of 180 million people, almost 80 million don't even claim to be members of any church? Is it any wonder that having lost touch with God, we have lost confidence in ourselves?"

stand on the racial issue." This is evidence of the loyalty of Catholics to the Church even in places where the going is rough.

The Unity of the Human Race

In 1939, Pope Pius XII wrote these words in his encyclical letter "Summi Pontificatus": "It is a marvelous vision which makes one contemplate the unity of the human race in the unity of its origin in God, 'One Father of us all who is above all and who is in all things and in each one of us,' (Eph. 4, 6), in the unity of its nature—in the unity of its dwelling place, the earth—in the unity of its supernatural end which is God Himself."

Human dignity is, therefore, the same in all men because all men are united in their origin, their redemption by Christ and the divine destiny to which they are invited by God, to share through grace in the supernatural life of God in this world and to experience the flowering of the supernatural life in the glory of eternity.

"A social doctrine has to be translated into reality, and not just merely formulated." Our present Holy Father explains in these words: "In reducing social principles and directives to practice, one usually goes through three stages: Reviewing the situation, judging it in the light of the principles and directives, and deciding what can and should be done according to the mode and degree permitted by the situation itself." (Mater et Magistra)

Silence Is Indefensible

Here is the difficulty: "To do according to the mode and degree permitted by the situation itself." I was reared in a segrated society. There were no Negroes in the schools I attended, nor was I ever associated with them at social affairs or in local travel. Hence, I do recognize the reality of the difficulties faced by those persons where long-prevailing customs is at loggerheads with law and principle. I strongly feel, however, that the difficulties of the local situation must give way to the greater difficulties involved on a national and international scale by a contrary or do-nothing policy. See, judge, and act are three stages of "translation into reality" that might readily be described as difficult, more difficult and most difficult. Nevertheless, at the cost of much personal sacrifice even, I am convinced that national awareness and expectation resulting from the Supreme Court decision requires those from whom the people have a right to expect leadership, to stand up and be counted. When the honor and leadership of our country, or the Christian social character of the Church is at stake, a policy of silence is indefensible. Some might object that the Church has waited before, sometimes for centuries, to correct abuses, and so has our country. I reply that never before could such delay cause the damage that can be caused today, when all the world knows the news in a few hours. Our country is today the world's leader. Her failure affects others than herself. No one here is unaware that her public image is being maliciously distorted by her enemies as a result of racial segregation difficulties. Excusing causes are valid only so long as they protect the common good. The common good of our national society seems to me at stake. Therefore, the people of the United States cannot afford to wait long on this issue.

The Church Must Offer Leadership

The Church cannot afford to wait either. With secularism trying to seize leadership and seeking to interpret life on every side, the Church cannot delay. Her mission in the world is not to follow but to lead. For this responsibility, she possesses both the power and authority. "He that hears you hears me, and he that despises you despises me.—Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in Heaven.—Go and teach all nations, making known ot them all that I have commanded you."

The Church is humanity (all races together) organized under the influence of the Spirit of the Saviour, and proceeding from the Saviour as the supernatural Head of race. (Sertillanges) The primarily social character of the Church obliges her to seek the reign of justice and charity among all men, irrespective of color or cultural background. All human beings are apt material for the kingdom of God. The Church is a living thing which grows constantly—deteriorating only here and there in parts. Her apostolate is to turn the souls of men to truth. The awakened soul will take care of the physical. The Church has no old age, neither does her power of assimilation weaken, because her soul, the Holy Spirit, is an inexhaustible divine force. The perfection of the Church, the Mystical Body of Christ, demands the actual effort to settle all relations of race in Christ. Pius XII proclaimed clearly that "all those who enter the Church, whatever be their origin or language, ought to know that they have an equal right of son in the house of the Lord. (Summi Pontificatus) And he "translated into reality" these words when, in St. Peter's, he elevated to the episcopacy twelve priests from the far corners of the world at the height of Nazi prestige. Pope John XXIII has also "translated into reality" the social doctrine of Christianity by similar consecrations and by giving to the world its first Negro Cardinal.

Attacks of Secularists

But, years ago, St. Pius X wrote "Given the continual warfare of the flesh with the spirit, of darkness with light, of Satan With God (and, I might add, of entrenched customs contrary to Christian principle), we cannot hope for so great a good (as the perfect ideal), at least not in its full measure. Hence, against the peaceful conquests of the Church arise increasing attacks, the more deplorable and fatal as human society tends

Look forward to:

Pope John XXIII: ..... Women in Society. (Complete Text of Recent Address)
Daniel Berrigan, S. J.: ..... Catholic Dream World and Sacred Image. (Ideas on Art)
Bureau of Narcotics: ..... Traffic in Opium. (Drug Peddling and Addicts)

in the NOVEMBER issue of SOCIAL ACTION DIGEST (10¢)

more to govern itself by principles opposed to the Christian ideal, and to separate itself wholly from God." (Il fermo proposito, June 11, 1905) More of the same has the Church experienced, as Pope John XXIII testifies, "But it is always true that the most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order prescinding from God, the only foundation on which it can endure, and to want to celebrate the greatness of man by drying up the font from which that greatness springs and from which it is nourished, hence restraining and if possible extinguishing man's sighing for God." (Mater et Magistra)

"A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine." I might add the words of Sacred Scripture, "This is a hard saying, Who can listen to it?" (John 6, 62) But hard or not, Our Lord took not back his words. The segregation problem has been a worry to many social thinkers among our countrymen. All realized that the problem must some day be squarely faced. That day has dawned.

New Economic and Social Climate

The creation of a new and greatly improved economic and social climate for the Negro is the only escape from what a recent article on the "Economics of Racism" terms a vicious circle. "It is true that white America keeps the Negro down, and then uses the fact that the Negro is on the bottom of the pile as an argument for keeping him there, it is evident that the thinking of white America must change . . . a new milieu of opportunity must be created for the Negro. Towards this end, prejudice and ill-will on both sides must be avoided. To the white population, justice and charity must be stressed and to the Negro, patience and charity. (R. W. Gleason, "Thought," 1960)

In conclusion, I say that I wish to be a real moderate, one like Father John LaFarge, S.J. defines in his book, "The Catholic Viewpoint on Race Relations". He says that "the real moderate is one who has made a definite choice, hard and painful as that may be—one who recognizes the many steps that ordinarily are needed to attain a given end. In the question of race relations, the real moderate is alive to the need of creating a new and more favorable climate of public opinion by the intelligent use of ordinary and mass media —he is deeply convinced of the need of personal integrity and consistency", and I wish to add, he should aim at restoring all things in Christ, so that, as St. Paul so forcefully describes the Mystical Body of Christ to his convert Galatians, "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus." (Gal. 3, 28)

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SOCIAL ACTION DIGEST (published monthly, except July and August) is dedicated to the promotion of the private enterprise system, of co-operation and fair dealing between management and labor, of interracial justice and harmony, and, in general, of the Christian reconstruction of our modern socio-economic life. Every issue presents applications of sound principles to the concrete problems of modern life, especially in sociology and economics, by printing condensations of speeches, books and magazine articles by well qualified experts. Thus, **SOCIAL ACTION DIGEST** hopes to stimulate intelligent discussions of vital topics and promote action to strengthen the spirit of personal responsibility.

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